(20) V. supra p. 94. n. 4.
(21) Euphemism.
(22) To the relatives of his daughter-in-law.

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over a chest is like a receptacle within a receptacle.

R. Joshua b. Levi said: For a scroll of the Law it is necessary to make a partition of ten [handbreadths].[1] Mar Zutra was visiting R. Ashi, and he saw that in the place where Mar the son of R. Ashi slept there was a scroll of the Law and a partition of ten [handbreadths] was made for it. He said to him: Which authority are you following? R. Joshua b. Levi, is it not? I presume that R. Joshua b. Levi meant this to apply only where one had not another room, but your honour has another room! He replied: I had not thought of it.

HOW FAR SHOULD HE REMOVE FROM IT AND FROM EXCREMENT? FOUR CUBITS. Raba said in the name of R. Sehora reporting Rab: This was meant only if he leaves it behind him, but if he keeps it in front of him he must remove completely out of sight. The same rule applies to Tefillah. Is that so? Has not Rafram b. Papa said in the name of R. Hisda: A man can stand facing a privy [four cubits away] and say the Tefillah? What is referred to here?[2] A privy in which there is no excrement. Is that so? Has not R. Joseph b. Hanina said: When they spoke of a privy, they meant, even if there is no excrement in it, and when they spoke of a bath,[3] they meant even if there is no one in it! But in fact what is referred to here?[4] A new one. But surely this is the very thing about which Rabina asked a question: If a place has been set aside for a privy [but not yet used], what is the rule? Does setting aside count or does it not count?[5] — What Rabina wanted to know was whether one might stand in it to pray therein, but as to facing it [he was] not [in doubt].[6] Raba said: These Persian privies, although there is excrement in them, are counted as closed in.[7]

MISHNAH. A GONORRHOEIC PERSON WHO HAS AN EMISSION AND A NIDDAH FROM WHOM SEMEN ESCAPES AND A WOMAN WHO BECOMES NIDDAH DURING INTERCOURSE REQUIRE A RITUAL BATH; R. JUDAH, HOWEVER EXEMPTS THEM.[8]

GEMARA. The question was raised: What is R. Judah's opinion about a ba'al keri who has become gonorrhoeic? Are we to say that the case in which R. Judah exempted was that of a gonorrhoeic patient who had a seminal issue, because his first condition precludes him from ablution,[9] but he does not exempt a ba'al keri who becomes gonorrhoeic because in his first condition he does require ablution,[10] or are we to say that there is no difference? — Come and hear: A WOMAN WHO BECOMES NIDDAH DURING INTERCOURSE REQUIRES A RITUAL BATH: R. JUDAH, HOWEVER, EXEMPTS HER. Now a woman who becomes niddah during intercourse is on the same footing as a ba'al keri who becomes gonorrhoeic, and R. Judah exempts her. This proves [that there is no difference]. R. Hiyya taught expressly: A ba'al keri who has become gonorrhoeic requires ablution; R. Judah, however, exempts him.

CHAPTER IV

MISHNAH. THE MORNING TEFILLAH [CAN BE SAID] UNTIL MIDDAY; R. JUDAH SAYS TILL THE FOURTH HOUR. THE AFTERNOON PRAYER[11] [CAN BE SAID] TILL EVENING; R. JUDAH SAYS, UNTIL THE MIDDLE OF THE AFTERNOON.[12] THE EVENING PRAYER HAS NO FIXED LIMIT.[13] THE TIME FOR THE ADDITIONAL PRAYERS[14] IS THE WHOLE OF THE DAY; R. JUDAH SAYS, TILL THE SEVENTH HOUR.

GEMARA. [TILL MIDDAY]. This was contrasted with the following: The proper time for it [the